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JIAS HELPS REUNITE FAMILY: Esther and Henry Schnoll, (right) recently welcomed to Toronto Mrs. Schnoll's brother David Stern, (center), and his family. Wife Rachel is at left, and sons Anshel, 10, and Sulem, 7. The Sterns who came to Toronto from Rumania via Paris were sponsored by the Schnolls.
Toronto's Jewish Immigrant Aid Services, a beneficiary of the United Jewish Appeal of Toronto, was credited with an important role in bringing about the reunion of Mrs. Schnoll and Mr. Stern, who had not seen each other in 23 years.

ISRAEL SEES NEW MAJOR CONFLICT

CANADIAN JEWISH SERVICEMEN WILL GET HIGH HOLY DAYS LEAVE

MONTREAL, (CJN) — The Canadian Jewish Congress submitted to the Hon. Paul Theodore Hellyer, Minister of National Defence, that orders be issued requesting that Jewish personnel in all branches of the Service be given leave to observe the Jewish New Year, Yom Kippur and Succot. CJC also asked for sufficient time to reach either their homes or the nearest community in order that they might properly observe these religious festivals and participate in religious services.

The Minister received a number of copies of long-range calendar of Jewish Holy Days.

The offices of the Canadian Jewish Congress in Montreal, Toronto, Winnipeg and Vancouver will facilitate arrangements for home hospitality and synagogue worship for such personnel as will be away from their homes.

The Associate Minister of Defence advised the Canadian Jewish Congress as follows:

"I have asked the appropriate officers in my Department to take such action as is necessary to give effect to your request, and wish to thank you in this connection, for the copies of the long-range calendar of Jewish holidays which will indeed be useful".

CAIRO PLANS "YEMENITE" INTERVENTION

By AARON SARFATI

JERUSALEM (CJN). — For the first time since the invasion of Sinai, the people of Israel have the feeling that some major international crisis is developing and that hostilities between some Arab states and this nation are possible.

Different conflicting reports in the last few days concerning the border incidents near Syria and Jordan, in which some Arabs and some Israelis lost their lives, are not the major reason for the concern of the people. Israelis are accustomed to incidents such as these which broke out during the last few days. They consider them only as symptoms of the crisis impending, but not as a feature of the new situation.

Who'll Start War?

A high government official told your correspondent that the sixty-four-dollar question now asked here is: who among the Arab neighbors will be the first to provoke Israel into a conflict of arms?

The competition for Arab leadership between Cairo and Damascus has become so intense that either one may risk a show in order to capture the support of "all Arabs". The only slogan that may divert the attention of Arab masses from the actual feud among the Nasserites and the Baath'ists is a "Jihad" (holy war) against the Jews.

Nasser is organizing a "government in exile" of the Palestinian Arabs which, in the event he decides to strike, would lead a "liberation army" from Gaza to "free" the Holy Land. He, Nasser, then would only "support" the "Palestinians" as he did in Yemen. Now that the Cairo regime got away with the intervention in Yemen, he may try the same in Israel so as to prevent Syria from taking the initiative.

Foreign Envoys Alarmed

Foreign ambassadors stationed here and in other Middle East capitals are very busy dissuading all parties concerned from a military adventure.

However, the following events have contributed to the tension here:

- During the weekend, three Arab infiltrators from Egypt were killed at the border in the area of the Negev.
- On Tuesday morning, two deaths of Israelis were reported from the Jordan border.
- On Sunday, Syria's defense minister "challenged" Israel to send paratroopers into Syria.

Israeli Warn

The Syrian, Gen. Abdulah Ziadiah, threatened that his country would "crush any new Israeli attack."

It is reported here that Israeli ambassadors in Washington and London are warning the West of grave dangers.

MAJOR CRISIS BREWING IN ISRAEL OVER NON-KOSHER LINER CUISINE

JERUSALEM, (CJN) — A major government crisis is now threatening the present coalition. The National-Religious party (Mizrachi) may quit the government following an important cabinet decision on Sunday. The Israeli Cabinet declined to do anything to prevent the Israel national shipping line from serving nonkosher food aboard its new trans-Atlantic liner.

The vessel Shalom is being fitted at Saint-Nazaire, France, with separate kitchens for kosher and nonkosher cuisine to afford passengers the alternative. Kosher food is that sanctioned by rabbinical law as ritually clean.

By a majority vote, the Cabinet rejected a proposal that the Government instruct the Zim Israel Navigation Company, Ltd. to serve only kosher food aboard the liner. The Government is a one-third partner in the company, but has a majority interest in the Shalom.

The Cabinet decided that the management of the line should decide the matter on economic merits. The Zim board of directors has already decided that the ship should have two kitchens.

The Chief Rabbinate already warned that it would not sanction a "Separate" kosher kitchen on a Jewish-owned liner.

Harriman

Test Ban May Help Mideast

WASHINGTON, (JCNS) — Under-Secretary of State Averell Harriman expressed the hope that the nuclear test ban treaty signed in Moscow last week would lead to the elimination of "sophisticated" weapons in the Middle East, and said that this would be "a very important step". Mr. Harriman was speaking at the 68th annual convention of the Jewish War Veterans of the U.S.A. now being held here. He was the guest of honour.

He stressed, however, that it would not be in Israel's interests if the United States were to reduce or stop its economic aid to Egypt, since this aid enabled the U.S.A. to exert some influence with the Nasser regime.

"I don't believe", Mr. Harriman emphasised, "that it is in the interests of Israel for the U.S.A. to stop having any influence in the Middle East. I think our influence is the greatest for peace. And if we refuse to have anything to do with any of the Arab countries until they do what we want them to do about Israel, it will be against the interests of Israel"

Mr. Harriman also discussed briefly the situation of the Jews in the Soviet Union, particularly efforts by the United States to obtain permission from the Soviet authorities to allow Jews to leave the U.S.S.R. He added that at this time he was not certain whether anything could be accomplished in the matter, but "we have been constantly trying to get them to let Jews leave the country."

Some 5,000 delegates representing about 500 posts and women's auxiliaries throughout the country are attending the convention at the Shoreham Hotel here.

TORONTO ORGANIZATIONS RALLY FOR ISRAEL BONDS

Leaders and representatives of all Toronto organizations and synagogues will meet this coming Monday, August 26, at 8:00 p.m. at the Zionist Centre to finalize plans for the forthcoming High Holy Day Appeals in the synagogues, and to blueprint efforts for the community-wide participation in the 1963 "Eve of Redemption" Israel Bond Campaign.

"We anticipate a record result in our High Holy Day effort this year," stated Lawrence Shankman, Campaign Chairman. "Israel's encouraging economic progress and the redemption shortly of the first Israel Bonds bought in Canada, have brought about an upsurge of enthusiasm and confidence in the future of Israel. At this holiest of all times in the Hebrew Year approaches, and at this significant period in the history of Israel, each of us can best identify himself with the cause of Israel through the greatest possible participation in the Israel Bond effort. I am confident that the joint efforts of so many dedicated workers throughout the community will set a proud new precedent for our 1963 Bond Campaign in Toronto".

Mr. M. A. Appel, National Field Director of the Israel Bond Organization who returned this week from an intensive tour of Israel and meetings with top government officials will report to the meeting on latest developments in Israel.

JOINT AIDS SKOLPJE VICTIMS

GENEVA — The Joint Distribution Committee, a beneficiary of the United Jewish Appeal of Toronto, has contributed $3,500 for the relief of survivors of the Skoplje earthquake in Yugoslavia. Of this amount $1,000 was earmarked specifically for Jewish victims.

The special grant to aid Jewish victims was made at the request of Dr. Albert Vajs of Belgrade, president of the Federation of Jewish Communities in Yugoslavia. Dr. Vajs, who is also honorary representative of JDC in that country, reported that there were approximately 100 Jewish survivors and that they, like practically everybody else in Skoplje, had lost everything they possessed.

JDC had made an original contribution of $2,500 to the general relief fund of the Yugoslavia Government. Further grants will be made if needed.

MAKES OVERTURE TO ISRAEL: Mao Tse Tung, dictator of Red China appealed to Israel to join his "anti-nuclear" front. (Story page 4).

NO JEWISH CEMETERY IN MOSCOW

MOSCOW, (JCNS) — Moscow's Jewish community is now without Jewish burial facilities.

The Jewish cemetery there was closed by the authorities on July 1, allegedly due to "lack of space", it is learned. Jewish funerals will now have to be conducted in non-Jewish cemeteries.

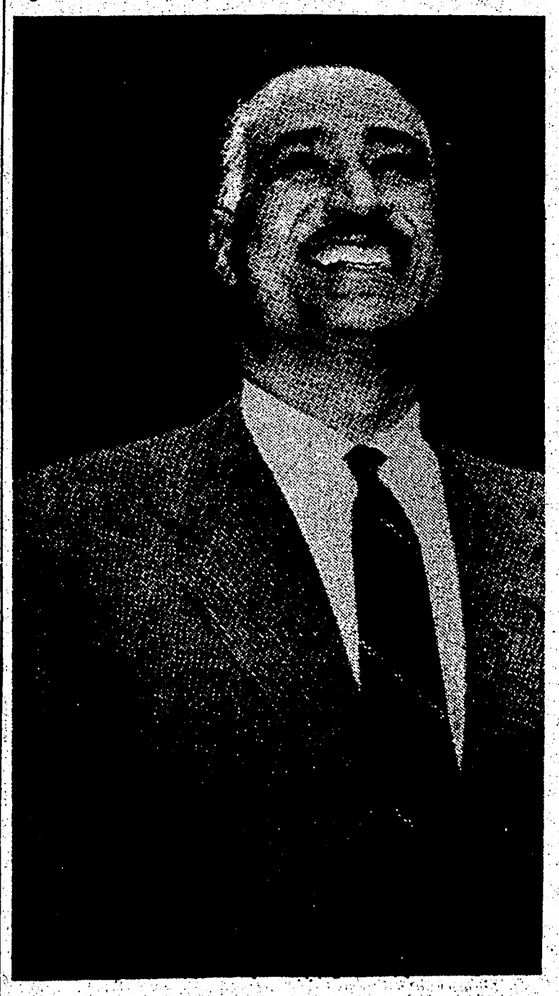
PRAVDA CHANGES SCAPEGOAT

MOSCOW (JCNS). — "Pravda" seems to have changed its mind between March and August this year about who was the chief culprit in a bribery case.

Last March the paper reported that several people connected with a factory producing looms and knitting machines had been accused of accepting bribes and named a certain V. N. Averbuch, a Jew, as the principal criminal involved.

When "Pravda" reported the result of the trial and the sentences on those found guilty, on August 9, the paper named Averbuch as an accomplice. The leader of the bribe-taking group was a man whose name did not appear at all in the original report, V. Tkatchenko, the manager of the factory.

Tkatchkenko was sentenced to death and his accomplices received long prison terms.



DIABOLIC SMILE: The last photograph of Egypt's dictator Abdel Gamul Nasser, following a conference with the "Leaders" of Palestinian Arabs. Nasser is reported to be organizing a "Palestinian Liberation Army".

• Commentary •

By M. J. Nurenberger

REHABILITATION

According to our journalistic slaves of the Kremlin, we should be in heaven because Rudolf Slansky, who has been physically there since 1952, now is "rehabilitated".

* * *

For those whose historic memory is slightly hazy, I wish to point out that Slansky (ne Saltzmann) was the general-secretary of the Czechoslovak Communist Party in the post-war years. He was liquidated during the Stalinist purges. His trial at that time was overtly anti-semitic. And Saltzmann-Slansky, whose only connection with Jews and Judaism was the accident of birth, has been accused of, and sentenced to die for, being an agent of Zionists, Israel and American Jewry.

* * *

Now that the new era of The Thaw also has reached Czechoslovakia, Rudolf Slansky, executed for betrayal and counter-revolution, finally is rehabilitated. "Rude Slovo", the official Czechoslovak Communist daily, relays the tiding which, according to the Red pen-satellites on this continent, should gladden our hearts.

* * *

Isn't it just dandy to live in a Communist-ruled country? Is it not encouraging to see how deeply, how profoundly religious the Communists are? How dare one say the Reds are against religion? See how dedicated they are in making sure that a Slansky, thirteen years after his liquidation when he was dispatched to hell, now is removed from that inferno and expedited to paradise.

I always maintained that the difference between the Communists and us, petits bourgeois, is: we are plain, ordinary sinners concerned with such trivialities as living in freedom and security in THIS world while the Bolsheviks are ever ready to sacrifice human lives for the sake of their heaven-to-come.

In fact, Adolph Eichmann would have been in full accord with this kind of philosophy. During the famous Trial, the Nazi monster termed those who killed for the sake of the Nazi revolution and those who sacrificed human beings for a better future idealists. In this sense, the Communists who liquidated the Slanskys were idealists of the purest brand. To paraphrase a French proverb, one should say that everyone who aspires towards the Red paradise ought to be ready to die before reaching it.

* * *

Of course, all this would be theoretical only, were it not for the fact that, so far, some Jews in the Soviet Union still are being sent to heaven or to jail for their beliefs. For them, the end of the Cold War and the beginning of The Thaw has very little meaning. Furthermore, it does not help them whatsoever to know that the Yiddish Communist newspapers in the free world (there is no Yiddish Communist daily in the Soviet Union) are most happy to greet the posthumous rehabilitation of Slansky. They have hardly any tie with Slansky in heaven — though a very real contact with the present jailers and persecutors, as seen recently during the infamous trial against the matza-bakers.

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ONLY IN AMERICA

by HARRY GOLDEN

THEY BROUGHT THEIR OWN CHAIRS

The audience brought their own chairs. Eighteen thousand of them, the first integrated audience in the history of Birmingham, Ala.

Joe Adams, the master of ceremonies who arranged this affair for the American Guild of Variety Artists, said that there were 25,000 in the audience. Rev. Fred L. Shuttlesworth of the Alabama Christian Movement for Human Rights, told me the attendance was "over 20,000." A reporter for "Life" magazine who has "counted" audiences before, estimated 15,000. I compromised on 18,000.

What is more to the point, all three of us were even more interested in estimating that there were at least 500 white citizens of Birmingham standing by their seats and cheering after a full one-hour performance by the blind singer Ray Charles and his orchestra.

Nina Simone, the Gam Sisters, the comedian Al Bernie, had them shouting for encores. The exciting singer Johnny Mathis received an overwhelming ovation but unfortunately there was an accident a minute after he had started his first selection. Part of the platform collapsed under the weight of the overflow audience. Luckily, it collapsed 10 inches and except for a minor injury to one boy, the only casualty was the power system which put out all the lights and silenced all the microphones.

At this moment Dr. Martin Luther King spoke to this vast audience in the darkness, urging them to be calm and to remain where they were while the mechanics restored the power. When the lights went on again the audience stretched as far as the eye could see. No one had moved.

Dick Gregory closed the program with a full hour of hilarious comment on the life of a Negro in Alabama, "The judge gave me 187 days and he gave Martin Luther King only five days and he started the whole business."

Then there were a few moments of serious talk about the proposed march on Washington Aug. 28. This benefit was planned to provide railroad transportation for the Alabama contingent. Dr. Lucius H. Pitts, the President of Miles College, provided the baseball field for the event.

We were in the ball field of this colored university in Birmingham because the city fathers refused to let either the town auditorium or stadium for the event. The local newspapers did not carry a single news item about the event or the famous entertainers who had come at their own expense.

The sponsors turned out handbills, got time on the Negro radio stations, publicity from the Negro press. They told the audience they would have to bring $4 and their own chairs. The audience, 18,000 of them, did.

B'NAI B'RITH WILL PLAN FUTURE ISRAEL BOND DRIVE

B'nai B'rith leaders and Israel Bond Chairmen of all Toronto lodges and Chapters will preview their "Coming Events for Bonds" at a gala reception on Sunday evening, September 8. Sam J. Davidson, a prominent B'nai B'rith personality, and Co-Chairman of the Montreal Israel Bond Organization under whose leadership the Montreal campaign has just passed the 2,000,000 dollars mark for the first time in its history will be guest speaker of the evening.

S. J. DAVIDSON

A distinguished Committee of Hosts for the evening include: Mr. and Mrs. Max Shecter, Mr. and Mrs. I. Zweig, Mr. and Mrs. Murray Ehrlick, Dr. and Mrs. Alex Lipson, Mr. and Mrs. Eric Exton, Mr. and Mrs. Nat Hennick, Mr. and Mrs. Maxwell Lewis, Mr. and Mrs. Lawrence Shankman, Mr. and Mrs. Louis Stulberg, Mr. and Mrs. Louis Mayzel.

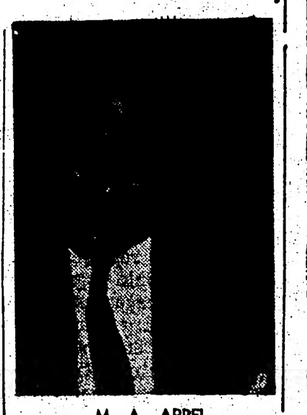
Among the important positions held by Mr. Davidson are member of the Speaker's Bureau of the Anti-Defamation League, Co-Chairman of the Eastern Canadian Council B'nai B'rith Israel Bond Committee, member of the Executive of the Eastern Canadian Council and Governor of Camp B'nai B'rith.

Another highlight of the Preview Reception will be a program of entertainment by humorist Emil Cohen, who will be appearing on behalf of Bonds for numerous Toronto B'nai B'rith lodges and Chapters during September.

Appel To Confer With Torontonians

The National Field Director of the State of Israel Bond Organization, M. A. Appel, will spend several days in Toronto to bring a first-hand report of the latest developments in Israel to numerous groups closely connected with the Israel Bond effort of our community.

Mr. Appel who returned a few days ago from intensive inspection visits to new centres of development in Israel, — principally in the Negev which is the key to Israel's economic future, and had private meetings as well with Israel's leaders, will present his findings to the Organizational Committee Meeting of the Bond Organization on Monday, August 26. Mr. Appel will also address the Board of Governors meeting on August 28, and a Parlour Meeting of Beth Sholom Synagogue on Thursday, August 29.



M. A. APPEL

STUDENTS' WORLD MEET

TEL AVIV (JCNS). — The 13th conference of the World Union of Jewish Students was held in Jerusalem last week. Fifty delegates and observers from twenty countries are attending.

Mr. Yigal Allon, the Israeli Minister of Labour, who made the main speech at the opening, urged Jewish academicians to meet the challenge of Israel where ample opportunities for their talents exist.

He referred to the situation in South Africa where, he said, there was no future for Jews who could not be citizens of a country which proclaimed racism as the law of the land.

It was disconcerting, he stated, that most people emigrating from South Africa went to Canada, the United States, England and Australia, but not to Israel.

The honorary president of the Union, Professor E. D. Bergmann, urged delegates not to get bogged down in petty matters.

Greetings were delivered by Hebrew University's president, Mr. Eliahu Elath; Mr. Mordechai Ish-Shalom, Mayor of Jerusalem; and Mr. Eliyahu Dobkin, head of the Jewish Agency's Youth Department.

The three-day conference concluded with a visit to Sde Boker where it held a discussion with the former Prime Minister, David Ben-Gurion.

Leaders Debate Relations With Church Of Rome

GENEVA, Switzerland (JCNS) — Meeting in Geneva, fifty delegates to Cojo (Conference of Jewish Organisations) discussed their activities in connection with the forthcoming session of the Ecumenical Council.

In addition to reviewing such subjects as Jewish education and organisational matters, the conference also considered draft proposals and amendments adopted by the Board of Deputies in London and now put forward by the British delegation.

The crux of the proposals is that, whereas in the past Cojo could take a specific action only if all members agreed to it, now a majority vote in favour of a certain line of action could be implemented without, however, binding the dissenting minority.

Dr. Nahum Goldmann led the W.J.C. contingent and Mr. Label Katz the group from the B'nai B'rith. Sir Barnett Janner, M.P., headed the British delegation.

Also present were representatives of the American Jewish Labour Committee, the American Jewish Congress, Daia (Argentine's communal body), the Australian Jewish Executive Council and Crif (France).

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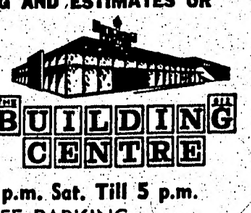

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BIBLE STUDY AT THE BEN GURIONS

CJN - JCNFS writer describes an evening at the home of Israel's Elder Statesman

By TRUDE WEISS-ROSMARIN

Every other Thursday, at the stroke of six in the evening, some 25 men open their Hebrew Bibles, make pens and paper ready, and follow with rapt attention the member of the study group whose "turn" it is to present the problems of the Biblical chapters the group have "prepared".

For the past four and a half years the group, known as "Ben-Gurion's Chug Hatenach" (Ben-Gurion's Bible Circle), has met alternately in the former Prime Minister's modest home on Tel Aviv's Keren Kayemet Boulevard and the official Presidential Residence (Bet Hanassi) in Jerusalem.

The "primus inter pares" of about 800 Bible study groups initiated and supervised by "The Israel Society for Biblical Research", Mr. Ben-Gurion's Bible circle has been the forum for many of B.-G's revolutionary statements on Biblical history, which have been nurtured and tested in spirited discussions with his fellow-members.

Most of Israel's leading Biblical scholars and archaeologists belong to the circle. Yigal Yadin, Immanuel Ben-Dor, Shmuel Abramsky, Shmuel Yeivin, Yehoshua Gutman and Yehuda Elitzur represent the "professorial" sector. Justice Moshe Silberg, of Israel's Supreme Court, Shmuel Abramsky and, of course, President Zalman Shazar, typify the talmid haam of vast talmudic-rabbinic erudition who, while knowing the Hebrew Bible almost—by heart, is yet not a professional Biblical critic or archaeologist.

As for Mr. Ben-Gurion, he is known for extraordinary diligence in doing his "homework". As a result, he not infrequently quotes commentaries and authorities with an erudition which amazes the full-time biblical scholars of professorial rank.

As a member of the "Israel Society for Biblical Research" I had been in close touch with Dr. Chaim Gevaryahu, the director. Since Ben-Gurion's Bible circle is one of the few remaining refuges of Israel's leading citizens from trophy-hunting American tourists, my hope of being admitted to a meeting was not very bright.

I tactfully hinted at this hope in one of my conversations with Dr. Gevaryahu and he, equally tactfully, remarked that "generally" no outsiders were invited to this very private and most serious "study group". However, he would inform B.-G. that I was in Israel.

A few days later, there arrived a mimeographed letter, with my name written in the space reserved for the salutation, informing me that the next session of the group would take place on July 18, at Mr. Ben-Gurion's house, with the agenda "Rehoboam and Jeroboam".

Strange though it may seem, the circle is all masculine and, according to Dr. Gevaryahu, I was the first woman ever to be invited. The group's "anti-feminism" is due mainly to Mrs. Paula Ben-Gurion, who is known to distrust and dislike career women. Apparently Mrs. Ben-Gurion had not been informed of my coming and mistook me for a gate-crasher.

Luckily, Mr. Ben-Gurion, hearing the tongue-lashing showered upon me, appeared at the head of the stairs, quickly descended and came to my rescue. Although Mrs. Ben-Gurion stuffed me all evening with cake and sweets, it was evident that she did not approve of my having been co-opted into a group traditionally and avowedly male.

Professor Shmuel Yevin, the discussion leader, was introduced by Justice Silberg at 6 p.m. sharp. He presented a one-hour analysis of I Kings, chapter 12 and relevant chapters and passages elsewhere in the Bible. President Shazar, breathless and perspiring, arrived about 10 minutes late and, unheralded and quietly, sat down at the right of Dr. Yevin — the place reserved for him.

In the discussion, Mr. Shazar was the only participant who referred to the opinion of a traditional commentator ("Redak" — Rabbi David Kimchi). All the others, including Professor Elitzur of Bar-Ilan University, concentrated on internal textual and historical evidence, an approach which has incurred much criticism in official Orthodox circles.

A few minutes before nine, and with only part of the Rehoboam and Jeroboam agenda disposed of the Chug dispersed reluctantly after an unbroken three hours of discussion. The reason? A busload of "important" Americans were waiting to be received by Mr. Ben-Gurion and Mr. Shazar — and to have their pictures taken.

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B. G. holding the Book of Books

Besides Professor Elitzur, there were another three or four members who wore skull-caps, including Dr. Gevaryahu. Although Kitvei Kodesh is differently interpreted by B.-G. and the secularists members of the circle and by the Orthodox members, the religious aspect has never disturbed the harmony of this or any other of the many hundreds of Bible Study Groups.

At a "typical" Study Group in a lower middle-class section of Jerusalem, which I attended, women with covered heads and bare-headed women, and men without skull-caps and with skull-caps were amiably sitting side by side, studying Psalms.

In order to accommodate the members of his Chug, the curtain dividing the small living-room of B.-G.'s home from the even smaller dining room had been drawn back and the round table extended with various make-shift tables.

The combined area of both rooms is about 22 feet by 10 feet, and as the evening was warm and the Ben-Gurion's small electric fan is far from being high powered, there was much brow-mopping — especially when the discussion became lively.

A gracious and attentive hostess, Mrs. Ben-Gurion noiselessly refilled glasses with fruit juice and urged the guests, with eloquent gestures, to help themselves to "more" fruit and "more" cake. Later, and while the discussion was in full progress, Mrs. Ben-Gurion cleared the table and carried the dishes to the kitchen, trailed by a graceful and smiling Yemenite maid.

Still later, and while the Chug was still doing its work, Mrs. Ben-Gurion, carefully and noiselessly, wrapped the "guest silver" and "guest dishes" and stored them in the sideboards.

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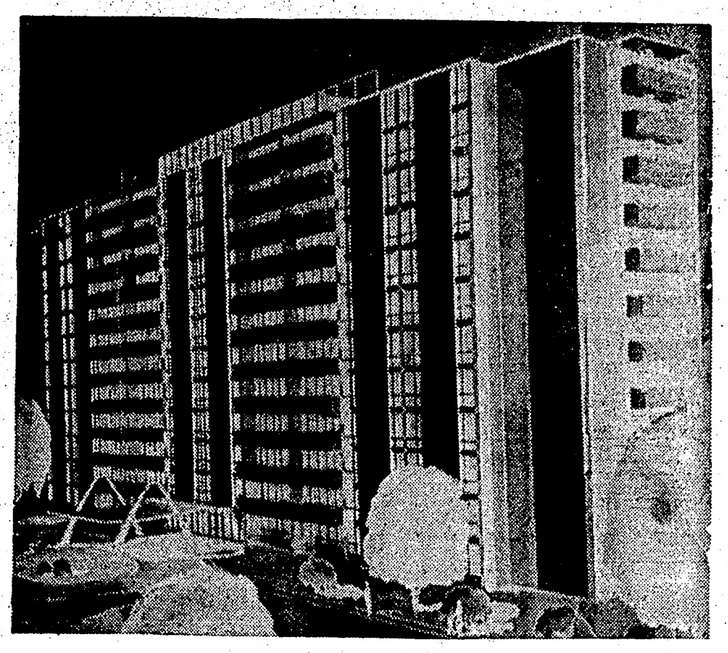

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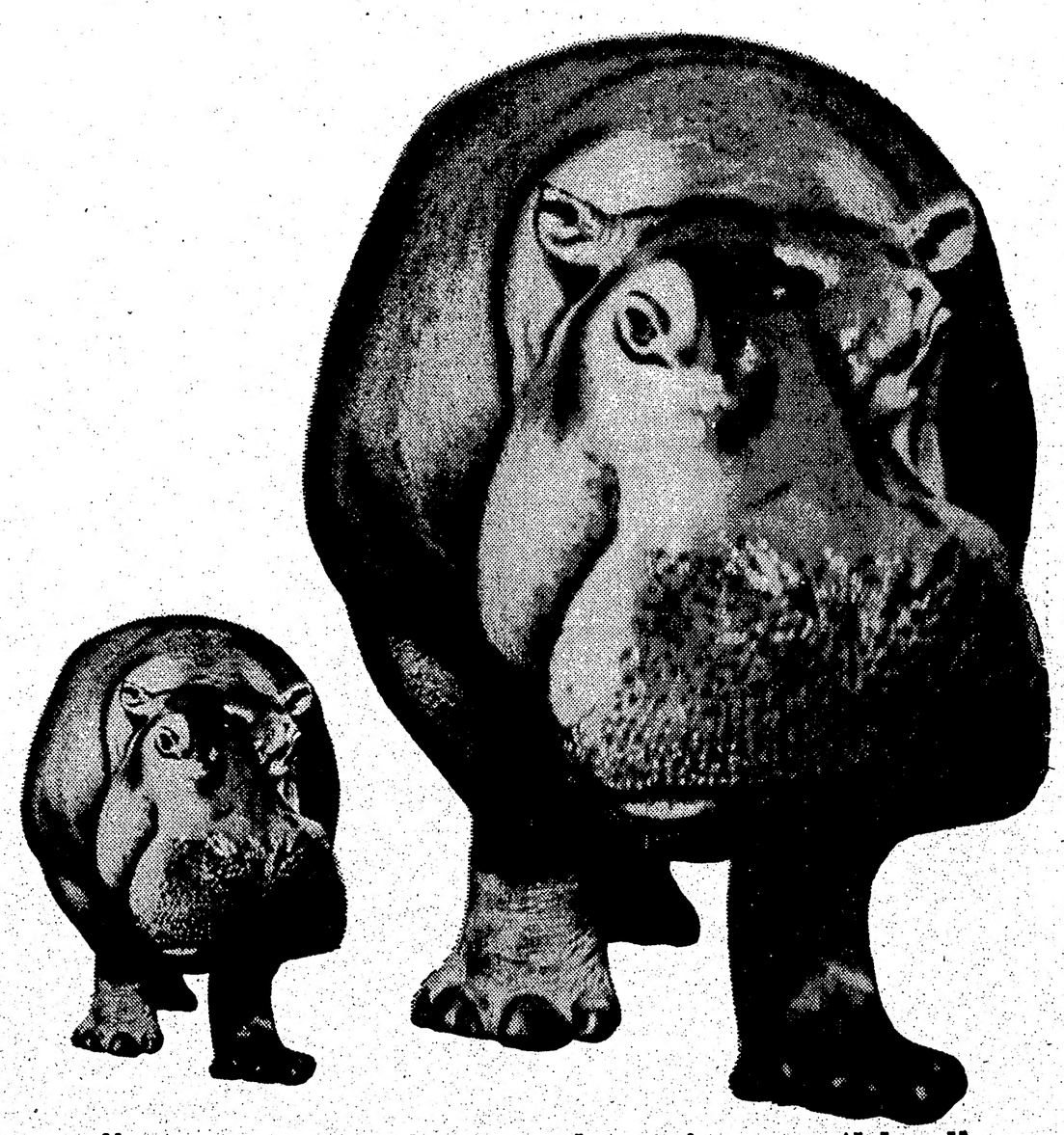

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AHAB'S ADVICE TO NASSER

Referring to President Nasser's infamous bellicose speech in Alexandria, when the Egyptian dictator proclaimed he would not disarm until "Palestine is liberated from the Israelis", Israeli Premier Levi Eshkol said the Egyptian president had shown "his true face".

The Israeli Premier stressed however that he would not compete with Nasser in speech-making.

Instead, he quoted King Ahab's answer to the Syrian King Ben Hadad: "Let him who girds himself for war not boast as he who ungirds himself (after victory").

IN MEMORIAM

OAKLEY DALGLEISH

The premature passing of Oakley Dalgleish, editor and publisher of The Globe and Mail, is mourned, first of all, by all his colleagues in the profession. For, more than anything else, Dalgleish was a journalist by race. He rose from the ranks to become the head of Canada's leading English-language newspaper.

Dalgleish understood journalism as it should be, in the great tradition of the foremost journals on this continent — to print the news without fear of offending those whom it affected. He did not flatter the powerful, nor did he ignore the humble. The Globe and Mail has become English Canada's best newspaper only because he made it so.

We of The Canadian Jewish News occasionally disagreed with the editorial comments of The Globe and Mail. But we knew that Dalgleish's polemics were of the kind the sages of the Talmud call "a battle for the sake of Heaven," for the "seal of Heaven is truth." Dalgleish wrote, or inspired, such writing which he believed to be the truth. This has been, and will remain, the mark of an authentic newspaperman.

"PROTESTANT" TEACHERS

DISCRIMINATION IN OUR SCHOOLS

A letter to the Toronto daily press by a Mrs. R.L. Weintraub reminds us of a situation that has gone uncorrected for far too long. We refer to the practice indulged in by too many school boards in our province, that of advertising for "Protestant" teachers. The requirement is manifestly improper and contrary to the whole program and philosophy of a public school system.

We wish we could say that it is actually unlawful, but regrettably this is not so. When the Ontario Fair Employment Practices Act was drafted about a dozen years ago, for some reason educational institutions (public as well as private) were exempted from its jurisdiction, though it would seem to us that the one area where there should be least question of discrimination would be within a common or public school system. We suspect one motivation may have been to have the public schools reserve the right to keep out Roman Catholic teachers, but this too is quite unjustifiable.

What does the school board (generally, a rural one) mean by a "Protestant" teacher? Would a qualified teacher affiliated with one of the Eastern Orthodox Churches qualify? Certainly these are not Protestant in the usual sense of the word, nor are they Roman Catholic. How about a Unitarian? It is easy to see how this sort of requirement could, both in theory and in practice, set up the kind of religious test abhorrent to the people and lawmakers of this province.

The practice of asking for "Protestant" teachers violates one of the basic principles of public policy here, a policy constantly proclaimed and stressed, quite properly, by the present government. It is time that the Department of Education looked into this practice and instructed school boards to desist from it as offensive to the Ontario community.

HINDU JEWS

ISRAEL'S RESPONSIBILITY

Once again, the Bene Israel, the community of indigenous Indian Jews, are in the news, this time with a sit-down strike outside the Jewish Agency building in Jerusalem, because of alleged religious discrimination and their failure to secure adequate employment. As on previous occasions, the matter reflects adversely on almost all concerned — the Jewish Agency, the Israeli Chief Rabbinate and the Israeli Government. The sit-down is the latest and, one hopes, the last of a series of unfortunate episodes.

The Jewish Agency hastened to bring the Bene Israel to the Jewish State shortly after its establishment, without, it seems, considering all the implications and difficult problems this was bound to entail. They continued to encourage and effect immigration, although it became clear that, uprooted from their own unique environment, the Bene Israel were slow to adjust to Israeli life.

Having brought the Bene Israel into the country (indeed, some were repatriated to India and then brought back to Israel a second time at public expense) the Jewish Agency cannot, as it has tried to do last week, simply wash its hand of responsibility for their well-being. The Agency must press for their full integration into Israeli life as far as it is within their power to do so.

Has the conduct of the rabbinate been better?

Having welcomed and encouraged the initiative of the Jewish Agency in bringing the Bene Israel to the Jewish State, the Chief Rabbinate suddenly proclaimed two years ago that the Jewishness of the Bene Israel must be regarded as suspect. Directives were issued to rabbis obliging them to investigate the ancestry of any member of the Bene Israel community contemplating marriage. They were to ascertain whether there had been non-Jews or proselytes in the family and whether there had been marriages prohibited by Jewish law.

Under strong public pressure, these directives were later mitigated and special registrars were appointed to conduct marriages between Bene Israel and other members of Israel's Jewish community. But the slur remained and does so still. Starting from the premise that the Bene Israel are Jews, they must still produce greated proof than is required from any other Jew to prove that they are "pure.".

On the other hand, there have undoubtedly been attempts by a small section of the Bene Israel in the Jewish State — and in India — to use this legitimate complaint as a launching base for a series of wild and often ill-founded charges of discrimination in every sphere of Israel's national life. It must in fairness be said that not all the Bene Israel have made an effort to integrate themselves within the general community of Israel and make their fair contribution to the national welfare.

But it is clear that matters have now reached a point where they are manifestly too important to be left entirely to private organizations. The Israeli Government remains responsible in the eyes of all the world for everything that happens within the State. It must therefore be its duty to intervene in the present dispute and without delay. A start might be made by bringing both the Bene Israel and the Chief Rabbinate to a greater understanding of the need for compromise. Without it, all will suffer and none more than the good name of Israel herself.

THE HOLIDAYS ARE OVER:
"I need the money to repay an unfriendly loan company." New Yorker

CANADIAN PANORAMA

By MORDECAI HIRSHENSON

AFTER 40 YEARS — A CHANGE

There are fewer and fewer reminders these days, that the Elizabeth-Dundas area was once a Jewish stronghold. The newest landmark to change is the corner of Dundas and Chestnut street. Until recently a bicycle and tire shop stood there run by a well-known Jewish Torontonian and celebrated by the singing-Yiddish commercial of radio fame ("In Himel's store dort koifen, yung un alt!....").

It is now a Chinese supermarket, combining the new streamlined look with the traditional hanging carcass of smoked beef or pork.

It took more than 40 years for the transition to be completed — but it finally took place.

THE LATE W.P.M. KENNEDY

Among the pall-bearers at the funeral of the late Professor W.P.M. Kennedy were **Bora Laskin** and **Jacob Finkelman**, professors of law and active in Toronto's Jewish community. It was under the Irish-born Dr. Kennedy, as head of the School of Law, that **Professor Finkelman** was appointed full professor — the first such Jewish appointment at the University of Toronto.

SHLOSHIM

Two deaths occurred within Toronto Jewry of men who may not have been known on a national level but each of whom, in a quite unique manner, represented a different thread in our many faceted Jewish way of life.

● **H. L. MANGEL**, who died suddenly at 68, was a teacher of designing in the night classes at Toronto's Central Technical School. Though he lived on Parliament Street, far from the center of gravity of Toronto's Jewry, he was bound heart and soul to the community's fraternal and benefit societies having been a long-time member and many-time president of the **Mozirer Society**. Not that he was a Mozirer landsman. He was an English Jew, born in Blighty; he merely opened his mouth, and one knew he was a true son of Britain. At the same time, his Yiddish was fluent, idiomatic and correct.

Perhaps it was his one year spent in the Ukraine in the far-off days of pre-World War I Czarism that helped give his **Mama-Loshen** its true ring.

His father was ill at that time and the doctor advised plenty of fresh air of the kind one receives on the farm. This advice impelled **Mangel père** to return with his family to Russia to regain his lost health.

The experiment did not work; the father died in the Ukrainian town. Mangel used to tell how, young boy that he was, he made his way back across a continent to earn his ship's passage to England. Part of this he gained as a bell-hop in a Hamburg hotel.

● **KALMAN SHIFF** was the second casualty. He had resided in Toronto a few years, having come to Canada after World War II (for awhile he was principal of the Peretz School in Calgary). His passion was Yiddish philology or linguistics and an article by him appeared in a recent issue of Yivo's "Yiddishe Shprak" on the use of gender in Yiddish nouns; a second was in preparation at the time of his death. He was fond of discussing Yiddish spelling, syntax, word-formation, grammatical construction, and did it with intelligence and ease, belying the impression of those who know no better than Yiddish as a "jargon".

A native of Warsaw, Kalman Shiff graduated from a Polish-Jewish **gymnasium** and also studied in a Jewish drama school. He lived in France and in Belgium and was adept in French, Flemish, German and other languages. While in Toronto, he even tried his hand at a play in English, based on his experiences in the German concentration camps of which, incidentally, he was a "graduate".

Shiff led a quiet, unobtrusive life here. He was not a member of the many "Kultur-committees" which have pretentious programs but little achievement. He was in the midst of his writing on Yiddish philology and had many other plans in this area when death suddenly took him.

A BISHOP SPEAKS

It must come as a surprise and shock to many local Anglican divines to learn that the head of their sister church in the United States (known there as the Episcopalian denomination) is in full accord with the recent Supreme Court decision which said that the Lord's Prayer should not be recited in the public schools.

No Denial of Christianity

Most Reverend Arthur Lichtenberger, presiding Bishop of the Protestant Episcopal Church in the U.S.A., said that:

● The saying of the Lord's Prayer is not necessarily a mark of religious faith.

● "The Supreme Court ruling was not a denial of Christian faith. It simply puts it in proper perspective".

● "The USA is a secular state made up of minorities. The banning of the prayer-recital has opened the way for an objective study of religion".

Spoke in London

What gives the Bishop's remarks a special interest is: they were made in London, Ontario, where he was spending some time before proceeding to Toronto to attend The World Anglican Congress. It was in London that, several times within the past six years, Anglican commentators (The Rev. Rokeby-Thomas, for one) have stated that Jews and others have no right to interfere in the teaching of Christian doctrine in the public schools and in general took a proprietary, possessive attitude toward the public school, more or less looking upon them as an extension of the Church.

It has been the Anglican Church, more perhaps than others in Canada, that has been insistent that religion be taught in the schools, threatening sometimes that it will otherwise set up its own church day schools (there have, to be sure, been notable exceptions). This is due perhaps to the closer contact here with the tradition of the Church of England (which was its official name in Canada until recently) and the survival of the spirit of **Bishop John Strachan** who bent his life efforts towards making his church an officially Established one, i. e., sponsored by the government.

"NOT A BAD THING"

The U. S. Anglicans (or Episcopalians) apparently have shed long ago this notion. In Bishop Lichtenberger's words: Some Episcopalians approve of the Supreme Court ruling and some do not. His own view was, "it's not a bad thing".

At least one Ontario bishop assumed the attitude that if you are against religious education in the public schools you are anti-religious and anti-God.

Maybe Bishop Lichtenberger's opinion will help improve the perspective on this problem. One of their own bishops couldn't possibly be that irreligious.

Red China Flirts With The Israeli

TEL AVIV, (JCNS) — Israel will reply soon to a note received at the weekend from Chou En Lai, the Chinese Prime Minister, asking Israel to join in a Chinese programme for establishing a nuclear-free zone in Asia and for nuclear disarmament.

Though the text of the Chinese note was apparently the same as that to all heads of Governments, Israeli observers here attach particular importance to it in view of the fact that this is the first official Communist Chinese communication to Israel since contact between Jerusalem and Peking ceased in 1955.

Israel's interest in Chou's letter is further increased by the fact that, according to information here, a Peking document critising Moscow cited the Kremlin's aid to Nasser as a particularly reactionary policy. Political quarters stress that Israel has consistently supported all policies aimed at lessening world tension, but they anticipate that the answer to Chou will be influenced by this country's relations with the West and the Soviet Union.

Mr. Levi Eshkol will confer with Mrs. Golda Meir on the text of the reply.

CJN SPECIAL

REFORM JEWS FOR THE NEGRO

NEW YORK, (CJN) — The Commission on Social Action of Reform Judaism in North-America last week end issued an official call to lay and rabbinic leaders of the Reform congregations on this continent not to deal with construction companies, banks and other business that discriminate against Negroes.

The appeal, also directed to more than 1,000.000 Reform worshipers, was made by the "Commission on Social Action" in the name of the Union of American Hebrew Congregations and the Central Conference of American rabbis. The union is the coordinating arm of Reform Congregations, and the Central Conference embraces 850 spiritual leaders in the United States and Canada.

A press conference was held at the union's House of Living Judaism, here, by Emil N. Baar, chairman of the union's board, and Rabbi Edward E. Klein, a member of the Commission on Social Action, and spiritual leader of the Stephen Wise Free Synagogue. They outlined recommendations for racial justice that had been forwarded to the congregations.

The appeal, entitled "A Call to Racial Justice," made these recommendations:

¶Businessmen should institute and enforce nondiscriminatory employment and promotion policies and make efforts to introduce Negro employes into the work forces and provide training to upgrade jobs for Negro employes.

¶Members of labor, business and professional groups should take positive steps to encourage the introduction of Negroes into skilled trades and professions.

¶All members are to support and participate in efforts for racial integration in their own communities, neighborhoods and public schools.

¶Members should not patronize public places or businesses that discriminate against Negroes either as patrons or employes.

¶Congregation members should invest in financial institutions that make funds and services available on a nondiscriminatory basis.

¶Members should not frequent private clubs that refuse membership or service on racial grounds.

¶Members should give active support to the enactment of local, state and Federal civil rights legislation and to forceful executive action on all levels of Government.

Personal Pledge Demanded

In addition to these recommendations, members of Reform congregations, were asked to sign a "personal pledge called for adherence to the moral teachings of Judaism and to "work for conditions of equal opportunity for all persons in every phase of American life."

Rabbi Klein was critical of what he called discriminatory practices in the constructions field, and he called on congregations to use integrated crews in the construction of new houses of worship.

Rabbi Klein and Mr. Baar also said that delegations from various sections of the country would participate in the Aug. 28 Civil Rights march on Washington.

Rabbis and laymen will carry placards that give Biblical quotations in both Hebrew and English, they said.

SERMON FOR THE WEEK

THE DIVINE PATTERN

He loveth righteousness and justice; the earth is full of the lovingkindness of the Lord (Psalm 33. 5).

The Midrash records that this verse from the Psalms was once used by a scholar during the course of his exposition of the opening words of the current Sidra, "Shofetim." The Torah enjoins the appointment of judges and officers to further the cause of justice. These were to be men of high moral principles, whose sole concern was the promotion of justice combined with righteousness. They were to be unaffected by the personality of the litigants who appeared before them and were to show no favour to the rich or undue sympathy to the poor. Every case was to be judged on its merits. Corruption was to be abhorred, but righteousness alone were they to pursue.

It is not surprising that during the Talmudic period deep consideration was given to such Biblical passages, be they cited from the Torah or the Psalms, nor need one wonder at the emphasis laid on the place which justice occupies in human affairs. One naturally longs most for the things of which one is most deprived. Throughout the period of Roman domination Jews were subjected to the laws imposed by conquerors. And even in subsequent generations the Jew has all too often been made painfully aware of the absence of justice from his life.

For centuries, the Jew has sought justice and being denied it he has been the shuttle-cock among the nations, a pawn in a political game. Yet withal he has been conscious that the quality of justice does exist. If not among men, then in a nigher domain. He saw and sought the source of justice in the God he worshipped. This same God, by whose justice the Jew has survived, has ever combined mercy with judgment.

Thus oppressed by human injustice, the Jew turned mystic, seeking escape from the hands of man and finding relief in the contemplation of the divine. There in the realm of the divine, justice finds its true place. In his mystical vision he envisaged justice as the foundation of the heavenly throne. The same mystical contemplation must have impelled the Psalmist to survey the natural order. In the world of nature, untouched by the hand of man, there is revealed the colourful pattern which reflects God's greatness. The peace of the countryside is eloquent testimony to the divine order which is governed by righteousness and justice.

Judaism is keenly aware of the close association between the pursuit of justice and the resultant happiness which the earth affords. The Torah states with emphasis, "Justice alone shalt thou pursue, that ye may live and inherit the earth." For when justice is denied and the hand of one man is turned against his fellow the garden of the Lord is turned into a wilderness and the blossoming fields become desolate. Judaism stresses this truth with all the power at its command. It points to the place of law in society, but it teaches that the same law which directs the affairs of man is to be tempered with righteousness. The earth, which is the "heavenly footstool", is founded on these same qualities; for in the final analysis the foundations of the heavenly throne are to be discovered here on earth. One reaches God only through the behaviour displayed towards our fellow men. The love of justice is synonymous with the love of mankind; the pursuit of righteousness is the search for godliness as seen through the eyes of men who mould their life and character on the highest principles which govern human society.

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YESHIVA U. SEEKS CURE FOR CANCER

NEW YORK (JCNS). — While a microbiologist seeks a cure for cancer in the laboratory, in another room a Talmudist assembles the commentaries of the Rogashov Gaon. These and many other varied activities take place under the same roof at Yeshiva University, America's largest Jewish-sponsored academic institution, now in its 77th year.

The most recent advance in the war against cancer being waged in the university's laboratories is the discovery of a new drug by Associate Professor Moses D. Tendler, who has been working with Dr. Samuel Korman, of Montefiore Hospital. The drug has had partial success in treating cancer.

Meanwhile, Rabbi Menachem Kasher, director of the university's Talmudic Research Institute, has been preparing the Commentaries of the Rogashov Gaon (1858-1936) for publication. The Gaon's writings, smuggled out of Europe during World War II and preserved on more than 7,000 microfilm negatives are expected to fill 25 volumes. The project is being financed by the Conference on Jewish Material Claims Against Germany.

Another Yeshiva scholar, Dr. David Finkelstein, developer of the megatron, is attempting to create a relativistic plasma — a gas reduced to ions travelling at about the speed of light. His work, supported by an award of $100,000 from the United States Air Force Office of Scientific Research, aims at finding out more about elementary particles.

As for homo sapiens, Dr. John A. Ceraso, of the Graduate School of Education, is trying to find out why people forget some things faster than others. The school's dean, Dr. Joshua A. Fishman, is probing the potential aid that might be received from Americans of foreign birth who retain knowledge of their native tongues in meeting this country's need for linguists.

Grants for other research projects have also been made to Yeshiva University by the Atomic Energy Commission, the General Electric Company, Esso-Standard Oil of New Jersey and the Equitable Life Assurance Society.

ELIEZER HERSTIK
Youngest Cantor to appear here.

HERSTIK IN TORONTO ON TUESDAY

The world's youngest cantor, 13 year-old Chaim Eliezer Herstik of Tel Aviv, will make his Toronto debut at a Concert of cantorial music at Shaarei Shomayim Synagogue, 840 St. Clair Ave. W., this coming Tuesday, August 27th at 8.30 p.m. Two weeks ago he made his North American debut in Montreal.

Eliezer received his Cantorial training from his father Moishe Herstik, an accomplished singer and Cantor of North Tel Aviv's Great Synagogue. Since his early childhood Chaim Eliezer showed remarkable talent in the Cantorial art and at the age of five appeared at concerts with father and older brother. He soon became known as the **Wonder Boy Cantor** and the most popular and beloved young singer in Israel.

Just two months ago Herstik was invited to Israel's largest auditorium to do a concert with the world-famous Moshe Koussevitsky. An audience of 3,500 cheered and applauded for more encores. Koussevitsky's manager became so excited, he jumped on the stage and shouted, "He is ready to conquer the world!"

Eliezer has made one record and is preparing several more which will be released shortly.

EITZ CHAIM SCHOOLS OFFICIALLY LAUDED

In a report prepared concerning Toronto's Eitz Chaim School, John M. Bennett, former Chief Inspector for Separate Schools of the Department of Education of Ontario, praised the conduct, progress, faculty and educational facilities of the school.

After an intensive and thorough inspection of the school, Dr. Bennett who conducted the survey of the general studies department at the invitation of the governing body "to assess the worth of the work", lauded in forthright terms, the high calibre of the pupils, the "real proficiency in the fundamental tools and skills of education" at the school, the "good work habits and neatness in work" in all grades and the ability of the teaching staff.

The Eitz Chaim School is a modern Day School offering an accredited secular and general studies program in synthesis with a progressive Hebrew education.

In describing the program of the Eitz Chaim School, Dr. Bennett stated: "When first invited in 1962 I was not aware of the extent of the private educational opportunities offered to Jewish parents for their children. I can now certify to the value and thoroughness of the work being accomplished in the area of general studies".

Dr. Bennett further stated: "During a period of eleven afternoons (1:20 to 5 p.m.) I visited every classroom except the kindergartens. I privately visited these in the absence of the children and viewed their exhibited work on tables and walls. It appears to me that they are receiving good pre-school care and instruction".

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MOSCOW (JCNS). — The Atoms for Peace awanrd of the American Scientific Society, worth about $75,000 (£26,700) is to be presented jointly to an American and a Soviet-Jewish scientist.

The Soviet Jewish scientist is Vladimir Isifovich Veksler, aged 56, a member of the Soviet Academy of Science. Professor Veksler is director of the laboratory at Dubna Joint Nuclear Research Institute — the main Rusian atomic research centre. He holds the Lenin Prize and the Order of Lenin.

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HUMAN RELATIONS

Divided Family

DR. ROSE N. FRANZBLAU

....QUESTION: What makes a woman married to the same man for 24 years suddenly go berserk and falsely accuse her husband of infidelity and exit with their children, out of his life?

Any and all attempts on his part for reconciliation have been met with antagonism and hostility. Also the two daughters, 17 and 21, have taken up the feud against the father. Conceivably they have been poisoned by the mother.

What makes the wife so full of hate and emotionally disturbed? And what makes the children ignore the father?

ANSWER: At a certain stage in life, when the physiological changes accompanying the menopause takes place, some women go through a change in behavior that is disturbing and difficult to live with.

Some men, too, have difficulty at this time, even though there is no corresponding physiological process going on in them. They may begin to act up, like children vying for attention and competing with their own children. Or else, feeling that their potency is waning they may begin to act up outside their home, to prove to themselves that they are still functioning males.

* * *

There are cases, however, where a husband or a wife goes off the deep end, suffering from delusions of both persecution and grandeur about their own desirability. One questions whether this is really your situation. Your daughters are old enough to know what is going on around them and to draw their own conclusions. A mother who goes "berserk", as you put it, may arouse the sympathy of her children. They may not wish to hurt her or upset her, but they will not go along with her demands that they completely reject their father. The children, in their own way, let him know that their relationship hasn't changed and that he should stand by.

* * *

The fact that such an open break exists between you and the children suggests that there is more to the picture than you have revealed. Difficulties probably existed between you and your wife for a long time. That your daughters are not only siding against you but are also refusing even to see you again tells of troubled relationship preceding the present break-up.

Your wife's refusal to accept the overtures, promises and compromises you must have made in your efforts for a reconciliation may be due to the fact that you did not live up to your promises when you made them before. Perhaps your unwillingness to face things led you to deny that you ever made them.

With the help of an expert you should look within yourself to see what you may have done to bring about this unhappy situation. If your wife is as emotionally disturbed as you say, psychiatric treatment would of course be of immeasurable help.

BEN BIBACK, who together with Moe Smith, will be Co-Chairman of the Souvenir Program Committee of the Wilferd Gordon, Q.C., Negev Dinner which is scheduled to take place on December 4.

To Our Readers

Esther Zeldin, of our Social News department, is on vacation. Her weekly feature *Mainly About Women* will be resumed next week.

A TRUE STORY

By HAIM MASS

the camel and the cadillac

Among the many anecdotes circulating in Israel about the Beduin Sheikh Suleiman el Huseili, the following is said to be based on truth: Sheikh Suleiman, walking across one of his fields, met an exceedingly beautiful 14-year-old Beduin girl. So strongly was he attracted that there and then he decided to divorce one of his four official wives, move her over to the concubines' quarters and marry the young girl instead.

Accosting the blushing virgin he asked for the name of her father, so that he might fix with him the price at which he was willing to sell her. To his surprise the girl, bashfully countering the stranger's advances, proudly declared: "I doubt if my father would give me to an old man like you. For know that he is Sheikh Suleiman el Huseili!"

How true this story rings to the Sheikh's entourage can be concluded from his recent admission when I visited him at his encampment: he did not have the slightest idea how many children his 39 wives had borne him. All the 75-year-old Sheikh was proud to remember was that he had a one-year-old baby boy among his offspring. He ascribed his excellent physique to the rejuvenating effect of camel milk, which he drinks regularly every morning.

According to Islam, a Moslem is allowed no more than four wives at a time, but nothing precludes his having an unlimited number of concubines, mostly former wives. A few years ago the Sheikh nearly succumbed to the advances of a girl from Ulm, in Germany, who sent him love letters and a photograph of herself attired only in ear-rings. Eventually she stopped writing, as her Arab Prince Charming failed to reciprocate her advances. Outwardly, little has changed 25 miles to the north-west of Beersheba since Abraham roamed these wastes, except for the grey asphalt road winding through the dunes. Off the road, opposite the kibbutz of Shoval, the Sheikh has, among a few hundred of his people, set up the headquarters of his clan whose members are dispersed through-out the neighbourhood — 2,800 men, women and children spread over some 10,000 acres of "the Sheikh's land".

Their main means of livelihood is cattle raising. When the rains are sparse they look for alternative grazing grounds in the fertile north — the Judean hills. The sight of Beduin shepherds tending to their flocks is not uncommon, during a relatively rainless winter, on the Tel Aviv-Jerusalem highway.

The Israeli Government, induced by the desire to make the State's 25,000 Beduin sedentary, has made great efforts to introduce them to modern agricultural methods. The ministry of Agriculture has lent the Sheikh — and other Beduin overlords — mechanical equipment, such as tractors, to till the unhospitable soil on the verge of the desert, but for the past six years most of these efforts have been in vain, because of the almost permanent drought.

While the Sheikh is considered a rich man — from leasing his land, from the sale of his flocks on the weekly cattle market in Beersheba and from other sources of revenue — most of his subjects live in abject poverty. Dwelling in black tents with inside partitions for the women, the Beduin readily share their accommodation with domestic animals at the first sign of an approaching sandstorm or downpour. They are ignorant of sanitary facilities and get the little drinking water they need from the near-by kibbutz.

On the other hand, the Sheikh enjoys amenities of life barred to the kibbutz members. He has a super-modern television set and nightly watches the dancers of Cairo on the magic screen. After the establishment of Israel he substituted a brand-new Cadillac for the Arab riding mare and plodding camel, which had hitherto been his means of transport. Lately he has exchanged the Cadillac for a Willy's station wagon, more practical for desert travel.

Girls do not attend school in the Beduin encampment — even though the Compulsory Education Bill obliges them to do so — but the boys, unlike their fathers and mothers, will no longer be illiterate. Some of them have found their way to college in Nazareth, and one of the Sheikh's sons may soon enrol at the Hebrew University.

Meanwhile, the Sheikh, though illiterate, enjoys great standing among the 225,000 Arabs of the north country and the 25,000 Beduin of the south. They frequently ask him to act as arbitrator and peacemaker in a conflict between villages or clans. One who will certainly not ask him to mediate is his relative, Saker el Huseili, the leader of a rival clan, who challenged Suleiman's authority years ago and whose men have repeatedly caused clashes and armed incidents in the region. To provide for any eventuality Sheikh Suleiman makes it a point always to go armed. He carries a dagger and a pistol in his belt and a camouflaged sword in his walking stick, whose pointed end is another hidden dagger.

The carpet-covered back wall of the Sheikh's guest reception room in the two-storey stone building which he occupies as a dwelling is littered with photographs and framed letters testifying to the Sheikh's connections with the outside world. In his youth he used to be a guest at the courts of the Arab kings — Saud of Saudi Arabia, Feisal of Iraq, the Emir Abdullah of Transjordan, (King Hussein of Jordan as a little boy visisted the encampment near Beersheba with his grandfather). Nowadays the Sheikh's social contacts are mainly American tourists, and he sadly pays tribute to the late Mrs. Eleanor Roosevelt, whom he once entertained during her tour of Israel.

In a world of jet aircraft and astronauts, even a car, tractors and TV cannot obliterate this enclave of a patriarchal past dropping out, as it were, from the ever-topical pages of the Bible.

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READY FOR SOUTH AMERICA: REFORM JEWS START DRIVE

NEW YORK (JCNS). — A full-time office in South America will be opened by the World Union of Progressive Judaism, it was announced here on Friday by Rabbi William A. Rosenthal, the organisation's executive director. The office will be located in Buenos Aires at the Synagogue of the Culto Israelita de Belgrano and will be headed by Rabbi Haim Asa, a recent graduate of the Reform theological seminary in Cincinnati, the Hebrew Union College-Jewish Institute of Religion.

The World Union represents Reform and Liberal Judaism in 21 countries, and is headed by Rabbi Dr. Solomon B. Freehof, of Pittsburgh.

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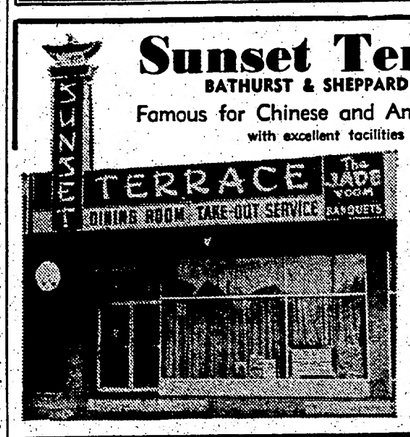

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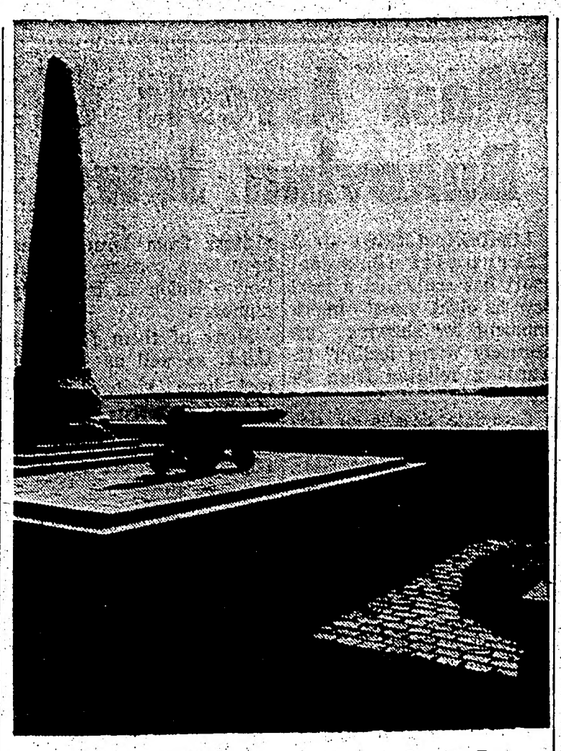


IN ONTARIO: The Memorial Mound, Crysler Farm Battle Park, overlooking the St. Lawrence River and the United States.

FASCISTS CONTROL ROME PAPER

ROME (JCNS). — The newspaper "Il Secolo," which for ten years has reflected the views of extreme Right-wing, has fallen under the control of the neo-fascist Italian Social Movement (M.S.I.).

Amid the divisions and confusions of the fascist national congress, held at the week end, Signor Michelini retained his post as editor of the journal.

MARTHA SCHLAMME BOYCOTTS SOUTH AFRICAN MUSICAL EVENT

JOHANNESBURG (JCNS). — Miss Martha Schlamme, the world famous entertainment star, has cancelled her tuor of South Africa "because she does not sing to segregated audiences only". She was to have come here under a Jewish National Fund-sponsored concert tuor.

Her New York attorney wrote that his recent investigation "of what passes for law in South Africa indicates that Miss Schlamme would in all probability be arrested and subjected to imprisonment for singing some of her songs and for the comments she makes in introducing the songs."

Mr. Abe Grabman, chairman of the J.N.F. in South Africa said in a statement (also broadcast by Radio South Africa) that Miss Schlamme was invited on condition that her programme was submitted not later than eight weeks before her first scheduled concert. She did not comply with this, and when she did submit her proposed programme, it was found unacceptable.

"We could not permit the platform of the Fund, which is not political, to be used for political purposes," Mr. Grabman said. "As Miss Schlamme insisted on including songs of controversial character, her tour was cancelled and the Fund engaged Israeli artists now touring South Africa."

Unusual Man

By LESLIE MOSS

PROSELYTIZES GENTILES BY CORRESPONDENCE ONLY

"The Divine purpose for the dispersing of the Jews among the nations was to facilitate the proselytising of the Gentiles." (Talmud Pesachim 87b.)

Armed with these words, a 54-year-old former Hungarian, Rabbi Moshe M. Maggal, has dedicated his life to propagating the message of Judaism throughout the world. Trained at the Rabbinical Seminary in Budapest, Rabbi Maggal spent 15 years in Israel, and served in the underground movement. He arrived in America in 1950 and in 1952 became the only rabbi in the western State of Montana.

As a member of the Statewide Ministerial Association, he was constantly asked by other Ministers if Jews did not consider their religion worthy enough to persuade others to accept it. He found himself unable to give a satisfactory answer. In 1960, after a long period of study, he decided to devote his energies to spreading information about Jews and Judaism.

"Judaism", says Rabbi Maggal, "is the only religion which will give an effective answer to Communism, because it does not attack Capitalism. On the other hand, Christianity is based on poverty and anti-Capitalism. In countries where Christianity is strongest, such as Italy, Spain and the South American nations, Communism and antisemitism thrive. Neither has a strong foothold in England and America, where freedom of expression and self-improvement are encouraged".

He has named his organisation "The National Jewish Information Service", and from his home in Los Angeles both he and his attractive wife, Rachelle, mail material to the hundreds of eager inquirers who write to him each week.

"It is truly amazing," the rabbi told me, "how many people from all walks of life, from Oxford dons to prison inmates, are desperately seeking a religion that is realistic and meaningful, such as Judaism. For centuries, Christian missionaries have told all who listen that Christianity is the greatest religion. If we believe that ours has more to offer, why hide it from the world? We should instruct and accept all intelligent and sincere applicants, who prove willing and able to study, learn and practice our faith".

There are some would-be converts whom Rabbi Maggal is not eager to accept for instruction. If the only reason for conversion is marriage and not a sincere desire to become a Jew, then he will not encourage study. He levels strong criticism against the Reform organisations who specialise in this type of proselytising. He insists that under these conditions, the convert learns only about Jewish history, not about Judaism, "per se".

He has established several branches of his non-profit, Statechartered organisation. One of these off-shoots is the "College for Jewish Ambassadors", graduates of which are propagandising in several foreign countries, including Japan, Holland, France, Italy and Germany. Although he has had many letters from German students and teachers requesting information about his courses, Rabbi Maggal has not, in his own words, "been persuaded yet that this apparent interest is genuinely concerned with the advantages of being a Jew, or whether it stems from a feeling of shame and remorse due to the persecution and slaughter of millions of European Jews under the Nazi regime".

This soft-spoken yet dynamic Minister serves as a chaplain at a Los Angeles Jewish cemetery, and also officiates at High Holy-day services, but most of his time and most of his money is spent on his crusade. He receives donations from many interested supporters, and numbers among the Board of Trustees of the organisation four rabbis and several prominent community leaders from various parts of the United States.

More than 200 students are currently receiving the course by post, and included in the recommended reading material are: "What is a Jew?" by Rabbi Morris Kertzer; "Where Judaism Differs," by Rabbi Abba Hillel Silver. and "The Soncino Edition," by Rabbi Theodore Hertz.

The course takes from six months to a year to complete, and Rabbi Maggal has personally conducted 15 conversion ceremonies at Conservative synagogues in Los Angeles. Many other recipients of his course have participated in similar ceremonies, under the auspices of their local Ministers.

Rabbi Maggal claims that there are 70 million potential converts to Judaism in the United States alone. This figure is based on the lists of Americans who are "unaffiliated" to any church. Furthermore, he states, during past ten years, more than 30,000 Gentiles have embraced Judaism, including several world-famous personalities, such as Elizabeth Taylor, Carol Baker, the late Marilyn Monroe and Sammy Davis Jr. "Race, colour or creed are no barriers," he asserts, "provided the desire is genuine".

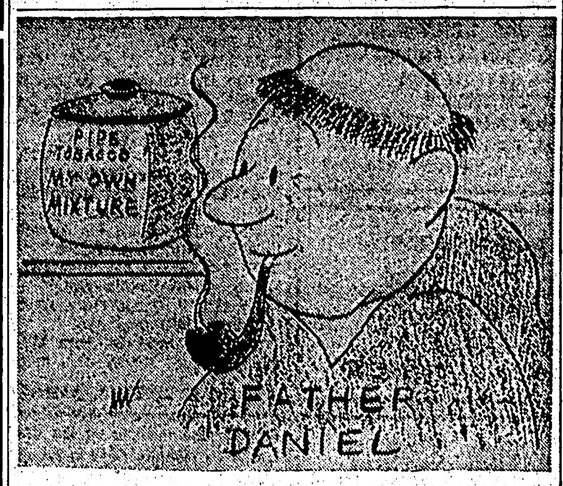
He believes that the future is bright for Judaism. "Ours is a religion of the here and now, not of the hereafter," he says. "Judaism teaches how to live, not how to die."

Rabbi Maggal refers often to what he calls the most vital integredient in Judaism — "Vitamin J": "The inherent factor that Jews possess, no matter where they may be, no matter what the circumstances are. Just enter a room in which a dozen people are gathered, and if only one is Jewish his "Vitamin J' will soon be evident. Call it personality, intelligence, vitality or faith, it is what has enabled Judaism to survive the most monstrous attacks any religion has ever had to face in the past 2,000 years".

Whether Rabbi Maggal will be able to achieve his aims depends not only on the enthusiasm of non-Jews, but also on the willingness of Jews everywhere to welcome prospective and actual converts and to accept them as Jews in the fullest sense. To any who question his right to proselytise, the rabbi is quick to give examples of rabbinical scholars who have advocated mass conversion in the past. "Rabbi Akiba", he says, "wished to establish an academy in Rome to convert the Roman intelligentsia to Judaism," and he quotes Jeremiah 49, 14: "And he is sent as an ambassador among the Gentiles".

One of his proudest possessions is a letter that he received recently from the Prison Commissioners of California, who commended him on his work which, the Commissioners said, had helped more than one inmate to accept authority and had given them faith in themselves, through their new-found faith in Judaism.

"One thing is certain," he maintained with a smiel. "If thousands of Gentiles accept Judaism as their true religion, there will undoubtedly be fewer antisemites in the world".



FROM THE NEWSPAPERS: Father Daniel, Né Oswald Rufeisen, finally accepted Israeli citizenship as a non-Jew
S. African Jewish Times

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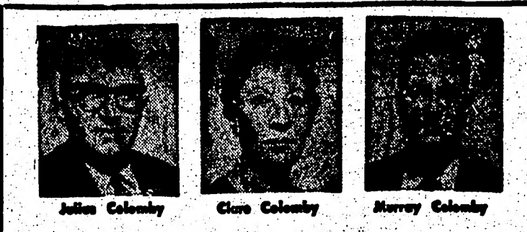

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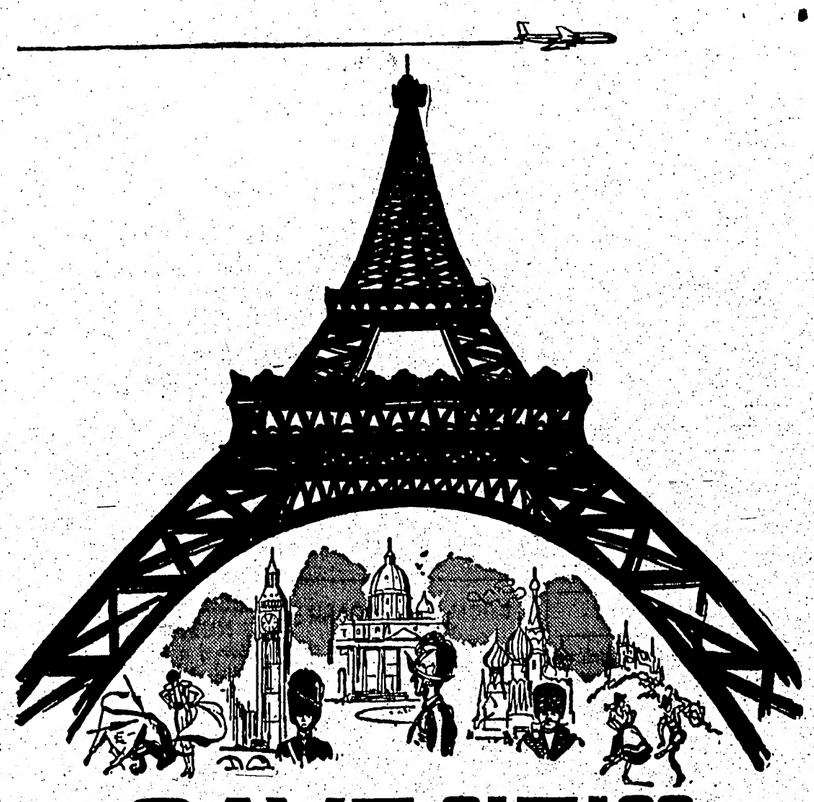

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Mass Arrests Of Bukovina Jews

LONDON, (JCNS) — A Czernowitz (Bukovina) court has sentenced a local Jew to eight years' imprisonment for showing "excessively warm feeling" towards a relation from Israel.

Complete details of this strange case and its harsh sequel are not yet available, but it is reliably reported that the trial was staged in order to discourage the 70,000 Jews of Czernowitz from having any contacts with Israeli visitors, relations or not.

During his trial, the man told the court that the Israeli visitor towards whom he was accused of "showing excessively warm feelings" was his sister, whom he had not seen for very many years.

As far as is known, there is no law in Russia forbidding contacts with foreign visitors. It is known, however, that the authorities have viewed with displeasure the warm welcome given by Russian Jews to visitors from Israel, who have been coming to the Soviet Union in increasing numbers.

Many of them from the U.S.A. as well as from Israel, have visited Russia simply as tourists, but quite a number have made the trip in an effort to trace relatives there.

In the majority of cases, foreign visitors must stay at prescribed Intourist hotels, but in the case of the man sentenced in Czernowitz, his sister is reported to have been allowed to stay with him while she was in Russia.

CO-CHAIRMEN OF TORONTO NER ISRAEL YESHIVA DRIVE

RABBI GEDALIA FELDER (right) and MR. STEPHEN E. BERGER (left) accepted the co-chairmanship of the $150,000 Deficit Campaign for Ner Israel Yeshiva College of Toronto, Mr. Myer Lebovic, president, announced.

A civil engineer, industrialist and noted communal leader, Mr. Berger was president of the United Jewish Welfare Fund in 1957 and 1958, and co-chairman of the 1953 Toronto United Jewish Appeal.

Rabbi Felder is spiritual leader of the Shomrei Shabos Congregation and chairman of the Rabbinical Council of Toronto.

TURKEY DISSOLVES THE CHIEF RABBINATE

ISTANBUL (JCNS). — The Turkish Ministry of the Interior has dissolved the seven-member Board of Trustees of the Chief Rabbinate, which was dealing with the administration of all properties belonging to the community. It was presided over by Mr. Israel Menasse, a member of the Communal Board.

Elected in December, 1962, after permission had been granted by the Government, the Board was recognised officially and given a charter and a seal.

Mr. Menasse was summoned last Friday by the Political Division of the police headquarters here which conveyed to him the order of the Ministry of the Interior. He was asked to hand over the seal, and was informed that the order from Ankara pointed out that the decision would stand "until some legal questions were cleared up".

The dissolution order has caused surprise and regret in communal circles. The Chief Rabbinate is now seeking an official explanation. Meanwhile, no one knows how the Rabbinate's properties are going to be administered in future.

SYNAGOGUE FOR SYRIA JEWS BUILT IN BRAZIL

SAO PAULO (JCNS). — A new synagogue for Jews originating from Syria is now nearing completion here. The older community of Jews from the Middle East has been strengthened by the steady influx of refugees since 1948, especially with the arrival of about 8,000 Egyptian Jews after the Suez crisis.

The Jews from Egypt also have their own congregation, synagogue and Hebrew classes under the chairmanship of Mr. Joseph Farhi, a former vice-president of the Cairo Jewish community.

KHRUSCHEV'S SON-IN-LAW HELPS UNITE MOTHER AND SON

VIENNA. (JCNS) — When Khruschev's son-in-law, Alexei Adzhubei, editor of the official Russian paper "Izvestia", was in Vienna in March this year and held a press conference, the JCNS correspondent managed to raise with him the case of a twice-widowed Jewish woman, who wanted to be reunited with her son, who was in Moscow.

Mr. Adzhubei promised to do what he could.

The woman concerned is Mrs. Maria Rauchwerger, living in Czernowitz with her husband and son when the war broke out. Her husband was killed by the Nazis and she became separated from her son, who was hidden somewhere in the forests of Russia 20 years ago or more.

Dozens of petitions, including one personally submitted to Mrs. Khruschev during her visit to Vienna two years ago, were unavailing. The Russians would not grant Mrs. Rauchwerger's son permission to leave Russia.

In the meantime Mrs. Rauchwerger's second husband, who she had married after the war, had died, and she became seriously ill.

Two weeks ago, as a result of Mr. Adzhubei's intervention, the widow's patience was rewarded. Her son, Mr. Paul Weichselblatt, now 34 years old, arrived here and was reunited with his mother.

NEW CLUB IN ISTANBUL

ISTANBUL (JCNS). — A new Jewish sports club is to be opened in Istanbul. It will be called the Yildiz Club — "Yildiz" means "star" in Turkish — and will be similar to the Bar Kochba Club which closed several years ago. Its president will be Mr. Haim Bichacho, a former wrestling champion.

TORONTO OBITUARIES

BLEIBERG, Joseph. On August 19, late of 573 Deloraine Ave.
VALENSKY, Leah. On August 15, late of 130 Welles St. Services arranged by College Memorial Chapel, 331 College St.
DAVIS, Anne. On August 13, late of 232 Lauder Ave.
FROLICH, Paula. On August 18, late of 103 Fairhome Ave.
GINSBERG, Infant Robert Charles. On August 16, late of 86 Laurelcrest Ave.
KARN, Rose. On August 14, late of 304 Whitmore Ave.
MALDAVER, Leo. On August 13, late of 179 Dunvegan Rd.
MAGILL, Jacob. On August 16, late of 73 Shannon St.
MICHAELS, Sam. On August 15, late of 91 Denbigh Cres.
NAIMAN, Dina. On August 14, late of 33 Henry St.
PECH, Israel. On August 19, late of 28 Barton St.
REISBERG, Abraham. On August 11, late of 32 Arlington Avenue.
ROSEN, Douglas. On August 18, late of Winnipeg, Manitoba.
SALZMAN, Israel. On August 14, late of 68 Packard Blvd.
SOLWAY, Myer. On August 15, late of 260 Codsell Ave.
TENNEBAUM, Louis. On August 18, late of 739 Avenue Rd.
TREGER, Laybus. On August 12, late of 70 Brunswick Ave.
WEISBLATT, Toba. On August 15, late of 26 Regina Ave.
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Unveiling of the monument of RANZEL MLOTECK will take place on SUNDAY AUGUST 25th at 11:00 A.M. at the CHEVRA SHASS CEMETERY (Bathurst) Lawn Cemetery).

All Stashiver landsleit, members of the Zionist Revisionist organization Talmud Torah Eitz Chaim, and friends are invited to pay their last respects.

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